

Umlando Ofihlekile Wevesi Lamashumi Amane Nani Lesithupha - Inombolo Engamashumi Amabili Nesithupha

UHezekeli Inombolo Yesikhombisa

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Umugqa wesiprofetho engiwuchaza ngokuthi ‘isondo likaJosiya’ uqala ngokuhlubuka kuka-Israyeli wasendulo ngesikhathi benqaba uNkulunkulu njengeNkosi yabo ngo-1097 BC. Amakhosi amathathu okuqala (uSawuli, uDavide noSolomoni) aboniswa njengabusa iminyaka engamashumi amane, kusukela ngo-1097 BC kuze kufike ku-977 BC. Ekufeni kukaSolomoni ukuhlubuka kukaJerobowamu nezizwe eziyishumi zasenyakatho kuqeda umugqa wamakhosi amathathu okuqala, futhi kuqalisa umugqa wamakhosi kokubili embusweni wasenyakatho nasembusweni waseningizimu.

Amakhosi amathathu okuqala ayisibonakaliso samaqiniso amaningi, kodwa elinye lamasondo eqiniso axhumene nawo ngamakhosi amathathu okugcina akwaJuda—uJehoyakimi, uJehoyakini noZedekiya—wona-ke amele uKoresi, uDariyu no-Aritahishashita. UKoresi, uDariyu no-Aritahishashita nabo-ke bamele izimemezelo zabo ezintathu ezisukela ku-516 BC ziye ku-457 BC; zona-ke zimele izingelosi ezintathu zesAmbulo isahluko seshumi nane ezifika ngo-1798, ngo-Ephreli 19, 1844, nango-Okthoba 22, 1844, ngokulandelana kwazo. Umlando wokufika kwezingelosi ezintathu zesAmbulo isahluko seshumi nane uyaphindwa ngokunembile ngokuphelele esikhathini sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, ngaleyo ndlela kukhonjiswe ukuthi umugqa wesiprofetho oqala ngokugcotshwa kukaSawule ukuba abe yinkosi ufinyelele esiphethweni sawo lapho ibandla elinqobayo ligcotshwa emthethweni weSonto osuzofika maduze. Lo mugqa uhlanganisa isondo lenkosi uJosiya, elifinyelele emuva ekuvukeleni kukaJerobowamu kwaseBethele naseDani ngo-977 BC.

Amashumi amabili nambili

UJerobowamu unesibonakaliso senani lamashumi amabili nambili, ngoba wabusa iminyaka engamashumi amabili nambili, ngaleyo ndlela ehlanganisa ubufakazi bakhe emlandweni omelwe amashumi amabili nambili, okuyisibonakaliso sokuhlanganiswa kobuNkulunkulu nobuntu njengoba kuboniswe embonweni kaDaniyeli we-marah ngosuku lwamashumi amabili nambili, kanye nenani elingamakhulu amabili namashumi amabili, okuyilo inani lamashumi amabili nambili eliyisishiyagalolunye salo.

Izinsuku uJerobowamu abusa ngazo zaziyiminyaka engamashumi amabili nambili; walala noyise, kwase kubusa esikhundleni sakhe uNadabi indodana yakhe. 1 AmaKhosi 14:20.

“Uku-‘ba-Nye,’ okumele inhlanganisela yobunkulunkulu nobuntu, kuwumsebenzi kaKristu owaqala ngomhla ka-22 kuMfumfu, noma enyangeni yeshumi (ikhalenda likaGregori); ishumu

liphindwe ngamashumi amabili nambili lilingana namakhulu amabili namashumi amabili. UJerobowamu wamisa ama-altare omgunyathi kokubili eBetheli naseDani, ngakho-ke unguphawu lokukhonza komgunyathi kweSonto maqondana nenhlanganisela yebandla (iBetheli: okusho ibandla) nombuso (uDani: okusho ukwahlulela)."

Khona uJerobowamu wakha iShekemu entabeni yakwa-Efrayimi, wahlala khona; wase ephuma lapho, wakha iPheniyeli. UJerobowamu wase esethi enhliziyweni yakhe: Manje umbuso uyakubuyela endlini kaDavide; uma laba bantu benyuka bayonikela imihlatshelo endlini kaJehova eJerusalema, inhliziyo yalaba bantu iyakubuyela futhi enkosini yabo, kuRehobowamu inkosi yakwaJuda; bayakungibulala, babuyele kuRehobowamu inkosi yakwaJuda. Ngakho inkosi yathatha icebo, yenza amathole amabili egolide, yathi kubo: Kunzima kakhulu kini ukwenyukela eJerusalema; bhekani onkulunkulu bakho, Israyeli, abakukhuphulayo ezweni laseGibithe. Elinye walimisa eBethele, elinye walibeka eDani. Lokhu kwaba yisono; ngoba abantu bahamba ukuyokhuleka phambi kwelinye, baze bafika eDani. Wakha nendlu yezindawo eziphakemeyo, wenza nabapristi kubantu abaphansi, ababengebona abamadodana kaLevi. UJerobowamu wamisa umkhosi ngenyanga yesishiyagalombili, ngosuku lweshumi nanhlanu lwenyanga, njengomkhosi oseJuda; wanikela phezu kwe-altare. Wenza kanjalo eBethele, ehlatshela amathole ayewenzile; wabeka naseBethele abapristi bezindawo eziphakemeyo azenzile. Ngakho wanikela phezu kwe-altare ayelenzile eBethele ngosuku lweshumi nanhlanu lwenyanga yesishiyagalombili, okuyiyo inyanga ayeyisungule ngenhliziyo yakhe siqu; wamisa umkhosi kubantwana bakwa-Israyeli; wanikela phezu kwe-altare, washisa impepho. 1 AmaKhosi 12:25–33.

Emlandweni oyisisekelo wezizwe eziyishumi zasenyakatho, kwakukhona ukuhlubuka okwase kufanekiswe ngokwenqaba kuka-Israyeli uNkulunkulu njengeNkosi, futhi nangokuhlubuka kuka-Aroni kanye nethole legolide. Ukuhlubuka kuka-Aroni kwakusemlandweni oyisisekelo wakwa-Israyeli wasendulo, kanti okukaJerobowamu kwakusemlandweni oyisisekelo wezizwe eziyishumi zasenyakatho. "Umugqa phezu komugqa" u-Aroni, njengompristi omkhulu, umele ibandla, kanti uJerobowamu, njengenkosi, umele umbuso. Lokho kuhlubuka okubili okuyisisekelo kuwumugqa ohlanganisa ukuhlubuka okuyisisekelo kwabantu bakwa-Israyeli ekufiseni inkosi engumuntu.

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Kukhona izikhathi ezintathu zeminyaka engamakhulu amane namashumi ayisishiyagalolunye emlandweni ongcewele omelelwe encwadini kaHezekeli, futhi esinye sasihlotshaniswa namakhosi, esinye nendlu engcewele, kanti esinye nebutho. Lezo zikhathi ezintathu zihambisana nokuhlubuka kuka-Aroni, (indlu engcewele), kukaSawule (ibutho) kanye noJerobowamu (inkosi). Kulezo zimpawu ezintathu zomprofethi, zompristi, nezinkosi, nguSawule inkosi oqashelwa njengoprofethayo, u-Aroni wayengumpristi, kanti uJerobowamu wayeyinkosi.

Kwathi, bonke ababemazi ngaphambili bebona ukuthi, bheka, wayeprofetha phakathi kwabaprofethi, abantu base bethi omunye komunye, Kuyini lokhu okufiké endodaneni kaKishi na? USawule naye uphakathi kwabaprofethi na? Omunye waleyo ndawo waphendula wathi, Kepha uyise wabo ungubani na? Ngalokho kwaba yisaga esithi, USawule naye uphakathi

kwabaprofethi na? 1 Samuweli 10:11, 12.

Ibandla elinqobayo liqukethe umprofethi oneminyaka engamashumi amathathu, umpristi oneminyaka engamashumi amathathu, nenkosi eneminyaka engamashumi amathathu, okumelwe nguHezekeli owaqala ngonyaka wamashumi amathathu, uJosefa owaqala inkonzo yakhe eneminyaka engamashumi amathathu, nenkosi uDavide eyaqala ukubusa ineminyaka engamashumi amathathu. Ibandla elinqobayo limelwe ezahlukeni eziyisishiyagalombili zokugcina zencwadi kaHezekeli njengethempeli eligcwalisa umhlaba, futhi ibandla elinqobayo linguFiladelfiya, eliyibandla lesishiyagalombili elivela kwayisikhombisa.

Umugqa wesiprofetho kaJosiya owaqala ngo-977 BC uphela emthethweni weSonto osuzofika maduze. Ukuhlanzwa nokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, okwaqala ngoDisemba 31, 2023, kwaqala lapho uMikayeli ehla ukuze avuse ofakazi ababili besAmbulo isahluko seshumi nanye. U-2023 wafika eminyakeni engamashumi amabili nambili emva kukaSeptemba 11, 2001, njengoba nje i-Alien and Sedition Acts ka-1798 ifika eminyakeni engamashumi amabili nambili emva kwe-Declaration of Independence ngo-1776. Ukubusa kukaJerobowamu kweminyaka engamashumi amabili nambili kwaqala ngo-977 BC lapho isiprofetho sikaJosiya sabekwa khona. Ngaleso sikhathi umprofethi ongahlonelanga ka-1 AmaKhosi isahluko seshumi nantathu wabhekana nokuhlubuka kukaJerobowamu, njengoba nje uMose wabhekana nokuhlubuka kuka-Aroni, noSamuweli wabhekana nesixuku esasifisa inkosi. Lezo zingxabano ezamelana nokuhlubuka okuyisisekelo, ezimelwe ngumyalezo womprofethi ongahlonelanga, uMose noSamuweli, zimelela ukukhala okukhulu kwengelosi yesithathu emthethweni weSonto. Yilo myalezo wesixwayiso omenyezelwa yisibhengezo, esimelwe emlandweni kaJerobowamu njengesibikezelo sikaJosiya esihambisana “nesibonakaliso.”

Futhi, bhekani, kwafika umuntu kaNkulunkulu ephuma kwaJuda ngezwi likaJehova eBhethetele; uJerobowamu wayemi eceleni kwe-altare ukuba ashise impepho. Wamemeza emelene ne-altare ngezwi likaJehova, wathi: O altare, altare, usho kanje uJehova: Bheka, kuyakuzalelwa indlu kaDavide umntwana, ogama lakhe linguJosiya; phezu kwakho uyakunikela abapristi bezindawo eziphakemeyo abashisa impepho phezu kwakho, namathambo abantu ayakushiswa phezu kwakho. Wanika isibonakaliso ngalolo suku, wathi: Lesi yisibonakaliso uJehova asikhulumileyo; bheka, i-altare liyakuqhekeka, nomlotha ophezu kwalo uyakuchitheka. Kwathi lapho inkosi uJerobowamu izwa izwi lalowo muntu kaNkulunkulu, owayememeze emelene ne-altare eBhethetele, welula isandla sakhe esuka e-altare, wathi: Mbanjeni. Isandla sakhe ayeselulele kuye soma, kangangokuthi akabange esakwazi ukusibuyisela kuye futhi.

I-altare layo laqhekeka, nomlotha wachitheka uphuma e-altare, njengophawu indoda kaNkulunkulu eyayinike lona ngezwi likaJehova. Inkosi yase iphendula yathi endodeni kaNkulunkulu: Nxusa manje ubuso bukaJehova uNkulunkulu wakho, ungikhulekele, ukuze isandla sami siphinde sibuyiselwe kimi. Indoda kaNkulunkulu yase inxusa uJehova, isandla senkosi sabuyiselwa kuso futhi, saba njengakuqala. Inkosi yase ithi endodeni kaNkulunkulu: Woza nami ekhaya, uziphumuze, ngizokupha umvuzo. Kodwa indoda kaNkulunkulu yathi enkosini: Noma unganginika ingxenye yendlu yakho, angiyikungena nawe, futhi angiyikudla isinkwa nokuphuza amanzi kule ndawo; ngokuba ngiyale kanjalo ngezwi likaJehova, kuthiwa:

Ungadli sinkwa, ungaphuzi manzi, futhi ungabuyi ngendlela efanayo oze ngayo. Ngakho yahamba ngenye indlela, ayibuyanga ngendlela eyafika ngayo eBethle. 1 AmaKhosi 13:1–10.

Ukwenqaba komprofethi ukudla noJerobowamu naphezu kwesithembiso sokuthi “ingxenye yendlu yakho” kuhambisana nesithembiso sikaHerode kuSalome sokumnika ingxenye yombuso wakhe.

Kwathi selufikile usuku oluhle, lapho uHerode ngosuku lokuzalwa kwakhe enza isidlo sezikhulu zakhe, nezinduna zamabutho, nabaphezulu baseGalile; kwathi indodakazi yalowo Herodiya ingena, yasina, yamjabulisa uHerode nalabo ababedla naye, inkosi yathi entombazaneni, Cela kimi noma yini oyithandayo, ngiyakukunika. Yayisifungela, ithi, Noma yini oyakuyicela kimi, ngiyakukunika, kuze kufike engxenyeni yombuso wami. Yaphuma, yathi kunina, Ngizakucelani na? Wasesithi, Inhloko kaJohane uMbhapathizi. Marku 6:21–24.

Isifungo sikaHerode sokupha ingxenye yombuso wakhe senzeka ngosuku lwakhe lokuzalwa. UHerode uwuphawu lweRoma, futhi amakhosi ayishumi eSambulo ishumi nesikhombisa afanekiswa ukwehlukaniwa kweRoma kwaba yizingxenye eziyishumi kuDanyeli isahluko sesikhombisa, kanye nezinzwane eziyishumi zesahluko sesibili. Usuku lwakhe lokuzalwa luyaphawulwa lapho umbuso wesithupha ushintshwa umbuso wesikhombisa emthethweni weSonto, futhi ngalowo mqondo, luwusuku lokuzalwa lweZizwe Ezihlangene njengombuso wesikhombisa wesiprofetho seBhayibheli. Emthethweni weSonto osuzayo maduzane, amakhosi ayishumi, amelwe yizizwe eziyishumi zasenyakatho zikaJerobowamu, ayavuma ukunikeza isilo umbuso wawo ihora elilodwa eSambulweni “ishumi nesikhombisa”.

Ngokuba uNkulunkulu ubekile ezinhliziyweni zabo ukuba benze intando yakhe, bavumelane, banikeze umbuso wabo kuso isilo, kuze kugcwaliseke amazwi kaNkulunkulu. IsAmbulo 17:17.

Ngaphambi kokuba sithathe isiprofetho sikaHezekeli sesahluko sesine, sizobona izikhathi eziyishumi nantathu lapho uHezekeli ebonisa khona usuku ngokuqondile. Lezo zimpawu eziyishumi nantathu zihlukaniseka ngokujwayelekile phakathi kwezwe nabantu bakaNkulunkulu. Izwe, elimelwe yiGibhithe, libekwa osukwini oluqondile izikhathi eziyisithupha, kanti iThire kukhulunywa ngayo kanye, futhi kwezinye izikhathi eziyisithupha iJerusalema iyona ndaba. Incwadi iqala ngo-592 BC, okuwunyaka wamashumi amathathu womjikelezo weshumi nesikhombisa weJubili, futhi ivesi lokuqala lesahluko samashumi amane sikaHezekeli likhomba u-Okthoba 22, 573 BC njengokuphela komjikelezo. Umjikelezo weJubili umelela isikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane kusukela ku-9/11 kuze kube ngumthetho weSonto ozayo maduze, wona futhi omelwe ku-fractal yalowo mlendo uqobo kusukela ku-Disemba 31, 2023 kuze kube ngumthetho weSonto ozayo maduze. Zombili lezi zikhathi zafanekiswa ngu-Agasti 11, 1840 kuze kube ngu-Okthoba 22, 1844.

Ngomhla ka-11 Agasti 1840 akekho omunye ngaphandle kukaJesu Kristu owehla njengengelosi enamandla yesAmbulo ishumi, eyaletha incwadi encane abantu bakaNkulunkulu okwakufanele bayithathe bayidle. Leyo ngelosi efanayo yaphinda yehla ngo-9/11 ukuphawula ukuqala kwesikhathi sokubekwa uphawu. Leyo ngelosi efanayo yehla ngoDisemba 31, 2023 ukuvusa ofakazi ababili ababebulewe emgwaqweni walelo dolobha elikhulu laseSodoma naseGibhithe,

lapho neNkosi futhi yabethelwa khona. Lokho kwehla kwaphawula isikhathi sokuvala sesikhathi sokubekwa uphawu. Ngaphakathi kwenkathi ye-fractal esuka kuDisemba 31, 2023 kuze kube ngumthetho weSonto, uHezekeli umpristi unikwa umbono wethempeli ezulwini. Ngaleso sikhathi wenziwa abe yisimungulu, futhi ukhuluma kuphela lapho uNkulunkulu emyala ukuba enze kanjalo. Leso simo sakhe sihlala kuze kube ngumthetho weSonto osuseduze ukufika, omelwe ukubhujiswa kweJerusalema.

NjengoJohane, uHezekeli uyayalwa ukuba athathe incwadi eyayisesandleni sengwezi eyehlayo kusAmbulo ishumi, futhi futhi utshelwa ukuba adle incwadi yesililo, yokulila neyomaye.

Kodwa wena, ndodana yomuntu, yizwa lokho engikushoyo kuwe; ungabi ngovukelayo njengaleyo ndlu evukelayo; vula umlomo wakho, udle lokho engikunika khona. Kwathi lapho ngibheka, bheka, kwathunyelwa isandla kimi; futhi, bheka, kwakukhona kuso umqulu wencwadi; wasewendlala phambi kwami; futhi wawulotshiwe ngaphakathi nangaphandle; futhi kwakulotshiwe kuwo izililo, nokukhala, nosizi. Hezekeli 2:8–10.

Umlayezo uvezwa njengomlayezo onezingxenye ezintathu, ngaleyo ndlela ufanekisela umlayezo wezingelosi ezintathu zesAmbulo isahluko seshumi nane. Ngakho-ke, ungumlayezo wokubekwa uphawu wengelosi yesithathu obeka uphawu labo abangaphakathi kweJerusalema abalilayo nabakhalayo ngenxa yesono sebandla nezwe, njengoba kuvezwe esahlukweni sesishiyagalolunye sikaHezekeli nasesahlukweni sesikhombisa sesAmbulo.

Inkazimulo kaNkulunkulu ka-Israyeli yayisikhuphukile isuka ekerubi, lapho yayikhona, yaya embundwini wendlu. Wayesebiza indoda eyayembethe ilineni, eyayinesitsha sikayinki sombhali eceleni kwayo; iNkosi yasisithi kuyo: Dabula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini amadoda abubulayo nabekhalayo ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo. Hezekeli 9:3, 4.

Labo abamukela uphawu bayalila ngenxa yezono zebandla nangezono zezwe, futhi ubufakazi bukaHezekeli bulukwe phezu komlando waseJerusalema nowaseGibhithe, okuyizimpawu zebandla nezwe.

“Imvubelo yokumesaba uNkulunkulu ayikalahlekelwa ngokuphelele amandla ayo. Ngesikhathi lapho ingozi nokudangala kwebandla kukhulu kakhulu, lelo qembu elincane elimi ekukhanyeni liyobe libubula futhi likhala ngenxa yezinengiso ezenziwa ezweni. Kodwa ikakhulu kakhulu imithandazo yalo iyokhuphukela ngenxa yebandla ngoba amalungu alo enza ngokwendlela yezwe. ...

“Umyalo uthi: ‘Dlula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini amadoda ayabubula futhi akhala ngenxa yazo zonke izinengiso ezenziwa phakathi kwawo.’ Laba ababebubula, bekhala babebambe phambili amazwi okuphila; babesola, beluleka, futhi bencenga. Abanye ababedumaza uNkulunkulu baphenduka futhi bathobisa izinhliziyi zabo phambi Kwakhe. Kodwa inkazimulo yeNkosi yayisukile ku-Israyeli; nakuba abanengi babesaqhubeka ngemikhuba yenkolo, amandla Nobukhona bayo kwakungekho.” Testimonies, volume 5, 209, 210.

Esimongweni sencwadi yeziLilo, ukukhala nokubhonga okufanekisa izingelosi ezintathu zesAmbulo ishumi nane, izililo nokukhala kuyizingelosi zokuqala nezesibili, kanti eyesithathu iyisigijimi somaye, uphawu lomoya wasempumalanga obanjwe wavinjwa yizingelosi ezine ezibambayo zesAmbulo isahluko sesikhombisa.

iGibhithe

Encwadini kaHezekeli, kukhona izinsuku eziyishumi nantathu ezibhekiswe kuzo. Olokuqala kusethi yezinsuku zaseGibhithe lukuHezekeli 29:1, futhi lwalumele u-587 BC.

Ngomnyaka weshumi, ngenyanga yeshumi, ngosuku lweshumi nambili lwenyanga, izwi likaJehova lafika kimi, lathi: Ndodana yomuntu, misa ubuso bakho bumelane noFaro inkosi yaseGibhithe, uprofethe ngaye, nangaseGibhithe lonke; khuluma, uthi: Isho kanje iNkosi uJehova: Bheka, ngimelene nawe, Faro nkosi yaseGibhithe, udrako omkhulu olele phakathi kwemifula yakhe, othe: Umfula wami ungowami, futhi ngizenzele wona. Hezekeli 29:1–3.

U-587 BC ngumnyaka wokuvinjezelwa, okwaqala unyaka nesigamu ngaphambi kokubhujiswa kweJerusalema. Ngaleso sikhathi uHezekeli umemezela ukuthi uNkulunkulu wayeyoketula iGibhithe, nokuthi lokho kuketulwa kwakuyobonisa abantu bakaNkulunkulu ubuwula babo bokwethemba udrako waseGibhithe. Ekupheleni kwesahluko kwenziwa isimemezelo sokuthi iGibhithe laliyakunikelwa eBhabhiloni, ngaleyo ndlela kukhonjiswe ukuthi amakhosi ayishumi anikela nini umbuso wawo wesikhombisa wesiprofetho seBhayibheli eBhabhiloni lesimanje—umbuso wesishiyagalombili ongowayisikhombisa. Leso siprofetho sagcwaliseka eminyakeni ‘eyishumi nesikhombisa’ kamuva ngo-571 BC, njengoba kubekiwe ekupheleni kwesahluko. Ngakho-ke isahluko 29 siqukethe ukubhekisela kokuqala nokokugcina kokubhalwa kwesikhathi okuhlotschaniswa neGibhithe.

Kwase kusenzeka ngomnyaka wamashumi amabili nesikhombisa, ngenyanga yokuqala, ngosuku lokuqala lwenyanga, izwi likaJehova lafika kimi, lathi: Ndodana yomuntu, uNebhukhadirezari inkosi yaseBhabhiloni wenza ibutho lakhe lakhonza inkonzo enkulu limelene neTire; zonke izinhloko zaba yimpandla, namahlombe onke ahuzuka; nokho akatholanga mvuzo, yena nebutho lakhe, ngenxa yeTire, ngenkonzo ayeyikhonze imelene nalo. Ngakho-ke usho kanje uJehova uNkulunkulu: Bheka, ngiyakunika uNebhukhadirezari inkosi yaseBhabhiloni izwe laseGibhithe; uyakuthatha isixuku salo, athathe impango yalo, athathe inyamazane yalo; futhi lokho kuyakuba ngumvuzo webutho lakhe. Ngimnike izwe laseGibhithe ngenxa yomsebenzi wakhe awenzayo limelene nalo, ngokuba basebenzele mina, usho kanje uJehova uNkulunkulu. Ngalolo suku ngiyakuhlomisela uphondo lwendlu ka-Israyeli ukuba luhlume, futhi ngiyakukunika ukuvulwa komlomo phakathi kwabo; khona bayakukwazi ukuthi mina nginguJehova. Hezekeli 29:17–21.

Unyaka wamashumi amabili, ngenyanga yokuqala, ngosuku lokuqala lwevesi leshumi nesikhombisa, umele usuku lokugcina ezinsukwini eziyishumi nantathu ezikuHezekeli, futhi uwukuphela kosuku olungena ngemva kuka-Okthoba 22, 573 BC. Umele isikhathi lapho inkosi yasenyakatho kuDanyeli 11:42 no-43 inikwa iGibhithe, kanye nephuzu lapho amakhosi ayishumi enikela umbuso wawo wesikhombisa embusweni wesishiyagalombili ongowabayisikhombisa.

Ugcwaliseka lapho “uphondo lwendlu ka-Israyeli” luqala ukuhluma. Ku-Isaya u-Israyeli uhluma ngosuku lomoya wasempumalanga.

Uyobabangela ukuthi abavela kuJakobe bamile izimpande: u-Israyeli uyakuhluma, uqhakaze, ugcwalise ubuso bezwe ngezithelo. Isaya 27:8.

Lapho uHezekeli 29:17 egcwaliseka, kanti nodrako waseGibhithe enikelwa esilwaneni sobupapa emthethweni weSonto ozayo maduze, imvula yakamuva iyakuthululwa phezu kuka-Israyeli ngaphandle kwesilinganiso. Leyo mvula yaqala ngo-9/11 njengokufafaza, njengoba kwakufanekiselwa nguKristu ephefumulela phezu kwabafundi baKhe emva kokuba ehlele emhlabeni ngemva kokwenyukela kuYise kulandela ukuvuka kwaKhe.

“Isenzo sikaKristu sokuphefumulela abafundi bakhe uMoya oNgcwele, nokubanika ukuthula kwakhe, sasifana namaconsi ambalwa ngaphambi kwesiphepho semvula eningi esasizakunikwa ngosuku lwePhentekoste.” Spirit of Prophecy, umqulu 3, 243.

Isiprofetho sikaHezekeli sokuwa kweGibhithe samenyezela ngo-587 BC, unyaka wokuvinjizelwa, futhi eminyakeni ‘eyishumi nesikhombisa’ kamuva isiprofetho sagcwaliseka. Sigcwaliseka esikhathini esimelwe inani elithi ‘ishumi nesikhombisa,’ ngaleyo ndlela simele umlando ofihlekile wevesi lamashumi amane likaDaniyeli ishumi nanye. Kumelwe sigcwaliseke ngesikhathi sokubekwa uphawu kwabangu-ikhulu namashumi amane nane ezinkulungwane, okuboniswe esahlukweni sesishiyagalolunye sikaHezekeli. Ngesikhathi sokubekwa uphawu imvula yakamuva ithululwa, kuqala njengokufafazwa ngo-9/11 bese kuba ukuthululwa okuphelele emthethweni weSonto. Sigcwaliseka ngokuka-Isaya “ngosuku lomoya wasempumalanga,” futhi ubuSulumane buyilo moya wasempumalanga, futhi ubuSulumane bungowesithathu “umaye.” Umlayezo uHezekeli okwakumelwe awudle wawungumlayezo ophindwe kathathu, okwakuthi ingxenye yawo yesithathu ibe ngumlayezo womaye.

Imiyalezo kaHezekeli eyishumi nantathu enezinsuku zayo ezibekiwe yavezwa maqondana neJerusalema, iGibhithe neTire. Yonke yayikhuluma ngokuvukela, njengoba kumelwe inani elithi "ishumi nantathu."

Sizoqhubeka nokucabangela ukuchazwa kwesikhathi sikaHezekeli esihlokweni esilandelayo.